

The Day of Creation of this Solar System

2008-07-27 18:28

I found a picture of creation by the Egyptians in Mark Lehner's Book, *"The Complete Pyramids"* (pg. 4) and it shows a conjunction of the Sun, Moon and seven stars in Orion in Taurus.

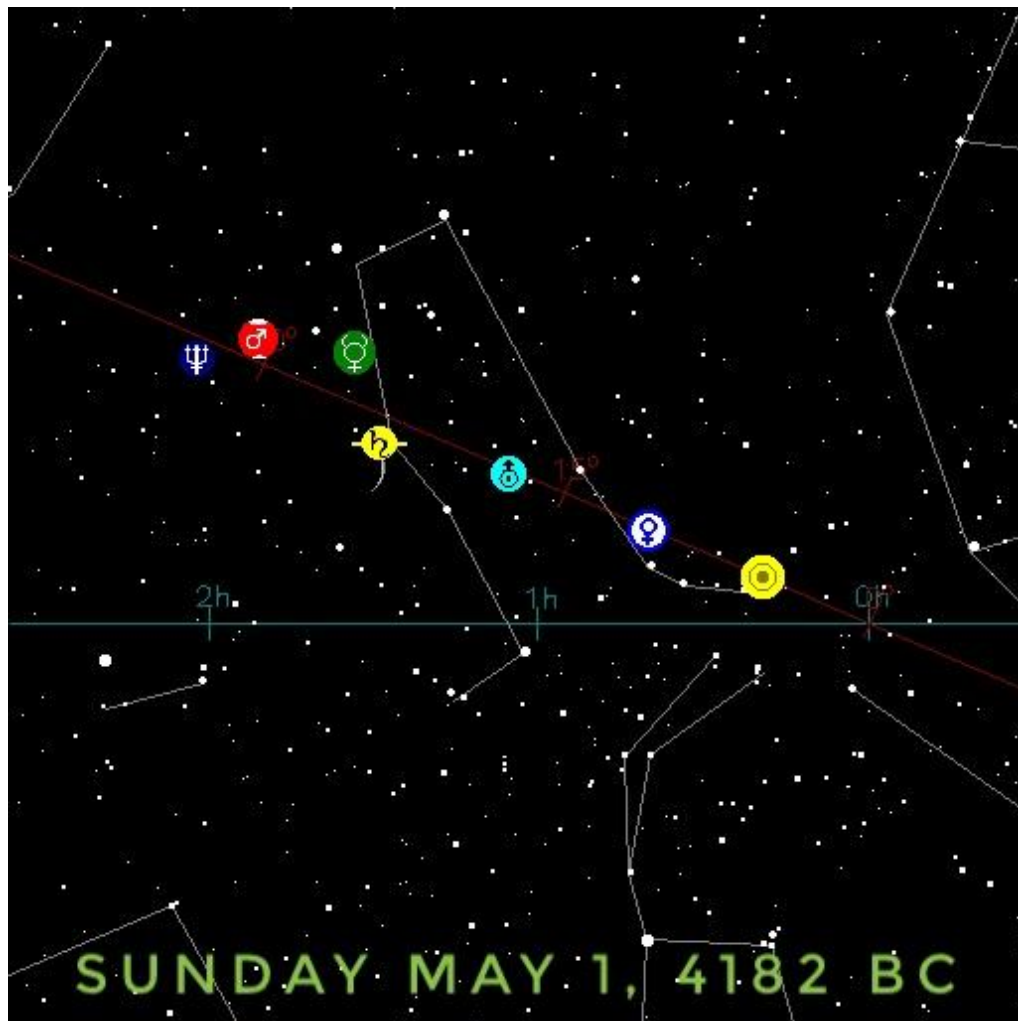
Knowing the approximate date for Creation in 4182 BC I just checked for the New Moon of that Month in that year and I nailed it on the first try - this would be, virtually, impossible.

April 28, 4182 BC there is a super conjunction starting with the Sun and Moon in Orion and the rest of the planets just ahead in Gemini (below).

The only planet that is not represented is Jupiter over in Pisces but all the rest are right there and, as such, it would represent the standing Creator God figure with Planet X representative of the Boy (as a Black Dwarf it is also a Sun).

That has got to be the most astronomically impossible coincidence in my entire life.

I just found Zep Tepi...



Date: 19:11:19 Jul 23, 2014

Turns out that I was off by about three days as Creation occurred on a Sunday so, three days later, which was the actual sighting of the New Moon, was a Sunday on May 1st, 4182 BC - the very first day of creation of this Solar System.

Journal of Prenatal and Perinatal Psychology and Health, 16(3), Spring 2002

THE BOOK OF THE EARTH AS EMBRYOLOGICAL TREATISE

The Sunrise As The Birth Of A Baby: The Prenatal Key to Egyptian Mythology Franz Renggli, Ph.D.1

In Deference to the Dutch Historian of Religion, Bruno Hugo Stricker

Keywords: *Egyptian mythology; Francis Mott; Prenatal Dreams: The theology of the Sun; Embryology; Cosmology; The Sun God Ra; Isis and Osiris; Horus, their son; Experiences of a baby in his/her mother's womb.*

ABSTRACT: *The Dutch historian of religion, Bruno Hugo Stricker, has been studying Egyptian mythology since 1940 and can show that this ancient culture tries to understand the development of a baby in the womb of its mother as a basis to comprehend the origin of the world.*

INTRODUCTION

Correspondence to: Dr. Franz Renggli, psychoanalyst and body psychotherapist, Nonnenweg 11, 4055 Basel, Switzerland. Email: the_nyfelers@bluewin.ch.

It is exactly about this mythic clutter that Stricker has written De Geboorte van Horus (The Birth of Horus) in five volumes comprising 770 pages. There were 8,500 footnotes in his Dutch language which I could not understand at all.

Strickers life work.

In the following brief essay, my intention is to sum up his most important ideas in order to present them to a broader audience of colleagues in prenatal psychology.

As Stricker stated in a letter, he does not understand anything about prenatal psychology. He is an historian of religion, well informed and actually brilliant in the philosophy and theology of the whole ancient world, and also the world of the Greeks and Romans, the Jews, Persians, and the Indians. Incessantly, he quotes geniuses of these cultures and compares them with the experiences of the ancient Egyptians realizing that their theology had a deep impact on the thinking of all later peoples.

But there is another important dimension: Stricker compares these ancient quotations and writings with the images of the ancient world. Thus, his life work is a synthesis between word and image.

Stricker's main attention is focused on one of the books of the netherworld, The Book of the Earth, which he calls The Embryologic Treatise. His basic work De Geboorte von Horus (The Birth of Horus) published in five volumes is mainly an analysis and decoding of this book about the netherworld.

The French scholar Piankoff who had originally edited the Egyptian text, understood it as an analogy to the birth of the sun (See Piankoff, Alexandre & N. Rambova, 1954, in English). In contrast, Stricker manages to prove that in The Embryologic Treatise found in the burial

chamber of Ramses VI, with the help of its cosmological imagery about the creation of the world, the ancient Egyptians tried to comprehend the development and evolution of a human baby from the moment of procreation to birth.

All ancient peoples had a strong interest in the origin of the world: in cosmology on the one hand and in the baby (embryology) on the other.

THE ANCIENT EGYPTIAN'S VIEW OF LIFE

Before the discovery of the earth as a globe, the ancient Egyptians had envisioned the world as a flat disk surrounded by an ocean as by a broad river. Beyond this body of water a circle-shaped world mountain surrounds the whole world, the Egyptians called this Achet, the hieroglyph which literally means the horizon. The sky rests like a lid on this cosmic circle-shaped mountain Achet. There is nothing beyond but abyss and chaos. Thus, the whole world can be understood as a cave.

Macrocosmically, it is the primal sea--the primeval waters which flow encircling the earth like a river, as the amniotic fluid in the microcosmos, the unborn in the mother's womb. As a baby looks for the first time on the light of this world (at birth), originally, Horus created through Isis and Osiris, so every day the sun is born out of the vulva of Nut, the Goddess of Heaven.

In the beginning of all creation, the Sun God Ra, spontaneously came into being out of the primeval waters: Like a newborn baby, the Sun God is sitting on top of the primeval lotus.

The most important contribution of Stricker is the analysis of the Egyptian book of the netherworld, the Book of the Earth or Book of Aker, which is a part of the burial chamber of Ramses VI, 20th Dynasty in the 12th century before Christ.

Stricker understands this Book of the Earth as 'The Embryological Treatise', beginning with a conception and ending with the birth of a baby. Here I give only a selection of the most important depictions of this tomb.

As already mentioned, the cosmic mountain chain Achet and the world cave in it are also understood as a cosmological womb, see my fig. 1 & 2, illustrated by the two goddesses Isis & Nephtys, see Fig6.

The Fertilization

The microcosmic semen is synonymous with the macrocosmic light from the sun, with its cone of beams, and the receiver of the seed-beams is the womb, the two stretched pairs of arms.

The Snake as a symbol for the sperm may be seen in Stricker, Birth I, Fig. 2: 15.

Thus the image has again the shape of the cosmic circle-shaped mountain Achet (Figure 1) this time as a pregnant cosmic womb.

In the last five pictures of The Book of the Earth, the pregnancy is almost completed, and finally, the birth itself is presented.

Fig. 35 Represents time of birth.

In my opinion, the Flood is a representation of the amniotic fluid breaking or as the burning sensation on the skin during birth. Thus, I understand the last pictures in The Embryological Treatise as a representation of the baby's actual physical sensations at coming into the light of the world.

http://www.franzrenggli.ch/en/artikel/The_surise_as_birth_of_a_baby.pdf